



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Tta-seen- Meem ¹ .	طسّم
2. Telka ^w (she-that-afar-it ^w /those ^w) (are) Aya'te ^w (Qur'anic statements) (of) The Book ^x the manifester ^x .	تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ
3. La'alla (craving currently unavailable deed that/ perhaps) you ^g (are) ba'kehe'on (fagging/exhausting) your ^t self ^v that not be they ^z believers.	لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ
4. En(if) [We] will nonaẓẓil ([We] iteratively descend) on them from the sky ^w Aya'tan ^w (miracle/ sign/ proof) so remained their necks ^w for it ^w khadhe'eena (they ^z who are succumbing/ capitulators).	إِنْ نَشَأْ نُثَرِّلْ عَلَيْهِم مِّنَ السَّمَاءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ
5. And not yaátee (comesto) them of the kren (Qur'an/ message) from Ar-Rahman, muhdathen ² (that which is caused to be: discourser/ new by revelation) except they ^z were a'n(off)it ^x shunners.	وَمَا يَأْتِيهِمْ مِّن ذِكْرٍ مِّنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ
6. So qad (already and affirmatively) they ^z denied; then shall yaátee (come to) them anba'o ³ (significant-and-availing-news) (of) what they ^z were by it ^x yasta'hzeona (affirmably jesting they ^z).	فَقَدْ كَذَبُوا فَسَيَأْتِيهِمْ أَنْبَتُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ
7. Have[and] ⁴ not they ^z seen to the Earth ^w how-much/-many/often ⁵ We sprouted in it ^w of every category/-hue ⁶ kareemen ⁷ (bounteous, ennobling and of multiple uses/-effects).	أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ
8. Verily in tha'leka (afar-that-it/) ^x (is) surely an Aya'tan ^w (miracle/ sign/ roof) and not [was] most of them believers.	إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ
9. And verily your ^t Lord surely He (is) The Mighty Ar-Raheemo (The multitudinous mercy Giver).	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

¹ See the *Lexicon* attached to this *Translation* for a commentary on this.

² The word *muhdathen* is singular, masculine, objective noun, meaning: *that which is caused to be new by revelation*.

³ See the *Lexicon* attached to this *Translation* for "*naba'a*."

⁴ The Arabic interrogative-castigatory particle "*أولم*" (implying negation) is made up of three parts (أ), (و), (لم) meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. It implies why they have *not* done *proper examination of all the facts* and *considered the proper decision* accordingly.

⁵ The word "*كم*" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-often*."

⁶ The word "*زوج*" here means "*hue*," see *القرطبي*. However, strictly and linguistically speaking the word means: (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word "*زوج*" is its *plural*: (1) "*أزواج*," which could also mean: (2) *similar*, i.e. the *look-likes*., (3) *hues*. See *اللسان*.

⁷ The word "*kareem*" = "*كريم*" is a *subjective, singular, masculine noun*. It has no exact English equivalent, as explained in *length* in footnote 28 of the *Introduction*. Summarily: *bounteous, ennobling and of multiple uses/effects*.

10. And <i>edh</i> (<i>when/since</i>) called your ^t Lord <i>Mosa</i> (<i>Moses</i>) that <i>e'etey</i> (<i>let-come you^s</i>) the people the <i>dha'lemeena^s</i> (<i>injustice-doers</i>).	وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ أَتَّيْتُ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾
11. Pharaoh's people, should not ⁹ <i>yattaqoona</i> (<i>they^z reverentially guard not to displease Allah</i>).	قَوْمَ فِرْعَوْنَ ۖ أَلَا يَتَّقُونَ ﴿١١﴾
12. Said [<i>he</i>]: O, my Lord, [<i>I</i>] verily fear/know ¹⁰ that they ^z deny [<i>me</i>] ¹¹ .	قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾
13. And my chest straitens and not <i>yanttalego¹²</i> (<i>utters</i>) my tongue; so let-send [<i>You^s</i>] to <i>Haroona</i> (<i>Aaron</i>).	وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾
14. And for them on me an offense so I fear/know that they ^z kill [<i>me</i>] ¹³ .	وَهُمْ عَلَىٰ ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾
15. Said [<i>He</i>]: Not-at-all ¹⁴ ; so let-go you both by Our <i>Aya'te^w</i> (<i>miracles/signs/proofs</i>), verily We (<i>are</i>) with you ^b <i>Musta'me'oona¹⁵</i> (<i>affirmably Listeners</i>).	قَالَ كَلَّا ۖ فَاذْهَبَا بِغَايَتِنَا ۖ إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾
16. So <i>ee'teya</i> (<i>let-come you both to</i>) Pharaoh then let-say you both: verily we(<i>are</i>) the worlds' Lord[messenger] ¹⁶ .	فَأَتَيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾
17. That let-send [<i>you^s</i>] with us Israel's sons.	أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ ﴿١٧﴾
18. Said [<i>he</i>]: have not [<i>we</i>] reared you ^s in [<i>us</i>] (<i>our midst</i>) a newly-born ¹⁷ and waited you ^h in [<i>us</i>] of your ^t age years ^w .	قَالَ أَلَمْ نُزِدْكُمْ فِيْنَا وَلِيدًا وَلَبِثْتَ فِيْنَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾
19. And acted you ^t your ^t act-she ^y /act-up ^{w18} which ^u acted you ^t and you ^s (<i>are</i>) of the unbelievers/ingrates.	وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾
20. Said [<i>he</i>]: I did it ^w then while I (<i>was</i>) of the strayers.	قَالَ فَعَلْتُهَا إِذْ وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾
21. So I fled from you ^b when ¹⁹ I feared/knew ²⁰ you ^c ; then granted for me my Lord a rule and [<i>He</i>] made me of the <i>mursaleena</i> (<i>sent-messengers</i>).	فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾
22. And <i>telka^w</i> (<i>she-that-afar-it^w/it^w</i>) (<i>is</i>) a boon ^{w21} <i>tamonno²²</i> (<i>[your]grace</i>) it ^w on me that [<i>you^s</i>] enslaved Israel's sons.	وَتِلْكَ نِعْمَةٌ تَمُنَّهَا عَلَىٰ أَنْ عَبَّدتَ بَنِي إِسْرَءِيلَ ﴿٢٢﴾

⁸ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

⁹ Clearly this “ألا” is the “ألا” for *urging* and *promoting* the action of the following verb, here the *taqwa*.

¹⁰ Linguistically the word “خفت” carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

¹¹ The letter “ن” in “يَكْذِبُونَ” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العمداء، حيث لا يَسْتَقْنِي عَنْهَا” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “يَكْذِبُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

¹² The word “ينطلق” means to move forward or to utter, because of the problem with Moses tongue, he was afraid that his tongue may not to be able to utter Allah's message.

¹³ See footnote 11 above only *here* regarding “يقتلون.”

¹⁴ The word “كلا” is an article of negation particularized for deterrence and prevention.

¹⁵ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

¹⁶ The word “رسول” = “messenger” is in the *singular*. So it *could* mean that both came with a *single-message*, or *each is a messenger*, with a single message.

¹⁷ The word “وليد” is *adverbial*, meaning: *he who is newly born* or *the child who is rather close to such an age*.

¹⁸ The byword “act-up” means “misbehave” or “malfunction.” See *The American Heritage Dictionary*.

¹⁹ The particle “لما” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. Or it enters on the past tense to mean “when.” See الهادي and القرطبي and مغني اللبيب

²⁰ See footnote 10 above regarding *fear/know*.

²¹ See the *Lexicon* attached to this *Translation* for “ne'amal” (“boon”).

²² The word “من” in “يَمُنْ” means “نِعْمَةٌ يَنْعِمُهَا” That a “boon he graces it.”

23. Said Pharaoh: and who ^a (is) the worlds' Lord.	قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾
24. Said [he]: Lord (of) the Heavens ^w and the Earth ^w and what(are) between them both, en(if) you ^c were <i>mojeneena</i> (certitude possessors).	قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾
25. Said [he] for whom ^p (that were) around him: should not ²³ <i>tasta'me'aona</i> (you ^r seek listening).	قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَعْبُونَ ﴿٢٥﴾
26. Said [he] your ⁿ Lord and your ⁿ fathers' the [firsts'] (forefathers') Lord.	قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾
27. Said [he]: verily your ⁿ messenger who ^x (had been) sent to you ^b (is) surely a maniac ²⁴ .	قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾
28. Said [he]: Lord (of) the <i>mashrege</i> (sunrise's locus) and the <i>maghrebe</i> (sunset's locus) and what (are) between them both, en(if) you ^c were cerebrating you ^z .	قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾
29. Said [he]: <i>la'en</i> (indeed if) <i>ittakhathta</i> ²⁵ (you ^s took and presumed) <i>elahan</i> (deity) other than me, surely [I] assuredly ²⁶ make you ^g of the prisoners.	قَالَ لَنْ آتُخَذْتُ إِلَٰهًا غَيْرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾
30. Said [he]: even while albeit ²⁷ I came (to) you ^g by a thing manifest.	قَالَ أَوْلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٣٠﴾
31. Said [he]: then let-come [you ^s] by it ^x en(if) you ^c were of the <i>ssadeqeena</i> (always-truth-enforcers).	قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣١﴾
32. So [he] threw his staff ^w so <i>edha</i> (suddenly/surprisingly) it ^w (was) a <i>tho'abanon</i> (be-big-serpent) ^x manifest.	فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾
33. And [he] wrested his hand ^w then <i>edha</i> (suddenly/-surprisingly) it ^w (was) white for the beholders.	وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿٣٣﴾
34. Said [he] to the chiefs around him: verily this (is) surely a magician omniscient.	قَالَ لِلْمَلَآئِكَةِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿٣٤﴾
35. [He] wants to exit you ^b from your ⁿ land ^w by his magic; so what do you ^z command.	يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾
36. Said they ^z : let-postpone him [you ^s] and his brother; and let-send ²⁸ [you ^s] in the cities ^w <i>hashereena</i> (crowd-gathering summoners) ²⁹ .	قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾
37. Come they ^z (to) you ^g by every <i>sabharen</i> (ever/stout magician) omniscient.	يَأْتُونَكَ بِكُلِّ سَحَابٍ عَلِيمٍ ﴿٣٧﴾

²³ Clearly this “أَلَا” is the “أَلَا” for urging and promoting the action of the following verb, here for listening.

²⁴ The word “مَجْنُونٌ” is a noun corresponding to “maniac” rather than “insane” which is an adjective.

²⁵ The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذَ” as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and making/presuming some thing of what was taken. Thus, it is not just the mere taking.

²⁶ The “لِ” in “أَجْعَلَنَّكَ” is a juratory “لِ” = “لِ الْقَسَمِ” amounting to = “لِ التَّكْيِيدِ”, i.e. affirmation, expressed by “assuredly”.

²⁷ The construct “أَوْلَوْ” is made up of three distinct components: (1) “الِإِسْتِفْهَامُ الْإِسْتِنْكَارِي” = “disapprobatory interrogative”, (2) “أَوَّلَوْ” adverbial = “while,” and (3) “لَوْ” = conditional particle = “albeit.” For (1) I chose “even” as an intensive to indicate something that is unexpected. For (2) “while” is obvious. For (3) “albeit” seems to me very appropriately self-explanatory.

²⁸ The word “أَبْعَثْ” in “أَبْعَثْ” carries several meanings, among them: sent, arouse, resurrected, and prompted.

²⁹ The word “حَاشِرِينَ” is plural, masculine, subjective noun, rooted in the word “حَشَرَ” meaning: gathered crowdedly. So, “حَاشِرِينَ” summoners that gather the crowds/gatherings. No English equivalent for “حَاشِرِينَ”.

38. So (<i>had been</i>) gathered the magicians for an appointment, a day <i>ma'aloomeen</i> (<i>that which is known</i>).	فَجَمَعَ السَّحَرَةُ لِمِيقَاتٍ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾
39. And (<i>had been</i>) said for the mankind: are you ^c meters.	وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩﴾
40. <i>La'alla</i> (<i>craving currently unavailable deed that/perhaps</i>) us <i>natta'be'o</i> (<i>[we] closely-follow</i>) the magicians, <i>en(if)</i> were they (<i>are</i>) the overcomeers.	لَعَلَّنَا نَتَّبِعَ السَّحَرَةَ إِنْ كَانُوا هُمْ الْغَالِبِينَ ﴿٤٠﴾
41. So <i>lamma</i> (<i>when/whence</i>) came the magicians said they ^z to Pharaoh: is verily for us a sure remuneration, <i>en(if)</i> were we, the overcomeers.	فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَنَا أَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾
42. Said [<i>he</i>]: yes and verily you ^b then surely (<i>would be</i>) of the <i>mugarrabeena</i> ³⁰ (<i>they that are made near to the Pharaoh</i>).	قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ ﴿٤٢﴾
43. Said for them <i>Mosa</i> (<i>Moses</i>): let-throw you ^z what you ^f (<i>are</i>) throwing/are its throwers.	قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٤٣﴾
44. So they ^z threw their ropes and their canes ^w and they ^z said: by Pharaoh's prestige, ³¹ verily we (<i>are</i>) the overcomeers.	فَأَلْقَوْا حِبَاهُمْ وَعَصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾
45. Then threw <i>Mosa</i> (<i>Moses</i>) his staff ^w so <i>edha</i> (<i>suddenly/-surprisingly</i>) it ^w engulfs ^w what <i>ya'afekeoona</i> (<i>they^z speciously-concoct</i>).	فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾
46. So (<i>had been</i>) thrown the magicians <i>sa'jedeena</i> (<i>they who are kowtowing</i>).	فَأَلْقَى السَّحَرَةُ سَجْدِينَ ﴿٤٦﴾
47. Said they ^z : we believed by the worlds' Lord.	قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾
48. <i>Mosa's</i> (<i>Moses</i>) and <i>Haroon's</i> (<i>Aaron's</i>) Lord.	رَبِّ مُوسَى وَهَارُونَ ﴿٤٨﴾
49. Said [<i>he</i>]: you ^z believed for him before that [<i>I</i>] proclaim for you ^b ; verily he, surely (<i>is</i>) your ⁿ chief who ^x [<i>he</i>] taught you ^b the magic; so surely you ^z will know; surely [<i>I</i>] assuredly ³² cut your ⁿ hands ^w and your ⁿ feet ^w from opposite-sides and surely I assuredly ³³ crucify you ^b wholes.	قَالَ ءَامِنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَا قُطْعَنَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِّنْ خَلْفٍ وَلَا صَلْبِنَكُمْ أَجْمَعِينَ ﴿٤٩﴾
50. Said they ^z : no <i>dhaiyra</i> (<i>retributive-hurt</i>); verily we (<i>are</i>) to our Lord (<i>are</i>) transposing ³⁴ .	قَالُوا لَا ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿٥٠﴾
51. Verily we, covet [<i>we</i>] that [<i>forgives</i>] for us our Lord our errors that we were first(<i>of</i>) the believers.	إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾
52. And We revealed ³⁵ to <i>Mosa</i> (<i>Moses</i>) that <i>as're</i> (let-[<i>you</i> ^s] nocturnally-ambulate/travel) by My <i>eba'de</i> (<i>worshippers/-submitters/slaves</i>); verily you ^b <i>muttaba'ona</i> (<i>are to be closely-followed</i>).	﴿٥٢﴾ وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَسِرْ بِعِبَادِي إِنَّكُمْ مُّتَّبِعُونَ ﴿٥٢﴾

³⁰ The word "*mugarrabeen*" is a *subjective, masculine, plural noun*, for which there is no English equivalent.

³¹ The word "العزة" = "*prestige*" = *lordliness* in the sense of: *possessing power and authority over others*.

³² The "ل" in "لأقطعن" and in "لأصلبن" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed by "*assuredly*".

³³ Ibid.

³⁴ The word "تقلبهم" = "*their transpose*," means *their betaking themselves uninhibitedly moving*.

³⁵ The word "أوحى" denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: *a commanded*). And "الوحي" is *fire or king*. See اللسان.

53. Then sent Pharaoh in the cities ^w <i>hashereena</i> ³⁶ (summoners of crowd-gatherings).	فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٣﴾
54. Verily, these surely (are) little shert thematon ³⁷ (fleeing band).	إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾
55. And verily they (are) for us surely exasperators.	وَأِنَّهُمْ لَنَا لَغَائِظُونَ ﴿٥٥﴾
56. And verily we surely together <i>hatheroona</i> ³⁸ (are fearers/ they who: bawaring/ circumspect/ cautious).	وَأَنَا لَجَمِيعٌ حَاذِرُونَ ﴿٥٦﴾
57. So We exited them from gardens ^w and wells ^w .	فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾
58. And treasures and a <i>maqamen</i> (status/ station) <i>kareemen</i> ³⁹ (bounty-giver, ennobler and of multiple uses/ effects).	وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾
59. Like <i>tha'leka</i> (afar-that-it/) ^x and We bequeathed it ^w Israel's sons.	كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ﴿٥٩﴾
60. Then they ^z followed them <i>mushreqeena</i> ⁴⁰ (as they entered the full sunshine after sunrise).	فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾
61. Then <i>lamma</i> (when/ whence) mutually saw (each other) the <i>ja'maa'ne</i> (the twain opponent: hosts/ multitudes), said Mosa's (Moses') companions: verily we (are) surely <i>mudraakoona</i> ⁴¹ (ones that are to be caught and overtaken).	فَلَمَّا تَرَأَتْهُ الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ ﴿٦١﴾
62. Said [he]: Not-at-all ⁴² ; verily, with me (is) my Lord. [He] shall divinely-guide [me] ⁴³ .	قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾
63. So We revealed ⁴⁴ to Mosa (Moses) that: let-strike [you ^s] by your ^t staff the sea ^x so [it ^s] rifted; then was each constituent like the <i>ttaw'de</i> (high mountain/ precipice) the great.	فَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾
64. And We nighed, hither the others.	وَأَزَلَفْنَا ثُمَّ الْآخَرِينَ ﴿٦٤﴾
65. And We delivered Mosa (Moses) and whomever (were) with him wholes.	وَأُنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾
66. Afterwards We drowned the others.	ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾
67. Verily in <i>tha'leka</i> (afar-that-it/) ^x surely (is) an <i>Aya'tan</i> ^w (miracle/ sign/ proof); and [was] not most (of) them believers.	إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٦٧﴾
68. Verily your ^t Lord, surely He (is) The Mighty <i>Ar-Raheemo</i> (the multitudinous mercy Giver).	وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾
69. And let-recite [you ^s] on them <i>Ebraheema's</i> (Abraham's) <i>naba'a</i> ⁴⁵ (piece-of-significant-and-availing-news).	وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾

³⁶ See footnote 29 above for “حاشرين”.

³⁷ According to some linguists “الشِرْذِمَةُ” is a small band of a defeated or fleeing army. Contrasting “الشِرْذِمَةُ” with “الشُّبَّةُ” which is a small band of victorious army.

³⁸ The word “حَاذِرُونَ” is a subjective, masculine, plural noun, for which there is no English equivalent. It means (1) fearers, or (2) they who are bawaring, circumspect, or cautious.

³⁹ The word “kareem”= “كَرِيمٌ” is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in footnote 28 of the Introduction. Summarily it means bounty-giver ennobler.

⁴⁰ The word “mushreqeena” means as they entered into the full sun shine immediately after sunrise, as sunrise = “الْبُرُوقُ” and “الشُّرُوقُ” = full sunshine after sunrise. See النُّجُجُ.

⁴¹ The word “mudraakoon” is an objective, muscular, plural noun. It means: they who are being or are overtaken.

⁴² The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

⁴³ The letter “ن” in “سَيَهْدِينِ” by Arabic (linguistic) Rule, is called “نون الوقاية أو العمداء، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي”. The speaker's pronoun “ي” in “سَيَهْدِينِ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

⁴⁴ See footnote 35 above regarding أوحى.

⁴⁵ See the Lexicon attached to this Translation for “naba'a”.

70. <i>Edb (when/since) [he] said to his father and his people: what (are) you^z worshipping.</i>	إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾
71. Said they ^z : [we] worship idols ^x ; so [we] remain for it ^w anchorites.	قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عِيَكْفِينَ ﴿٧١﴾
72. Said [he]: do they ^z hear you ^b <i>edb (while) you^z invoke.</i>	قَالَ هَلْ يَسْمَعُونَكُمُ إِذْ تَدْعُونَ ﴿٧٢﴾
73. Or they ^z benefit you ^b or hurt they ^z [you ^b].	أَوْ يَنْفَعُونَكُمُ أَوْ يَضُرُّونَ ﴿٧٣﴾
74. Said they ^z : rather we found our fathers like <i>tha'leka (afar-that-it/)</i> ^x (were) doing.	قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾
75. Said [he]: have then seen you ^c what you ^c were worshipping.	قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾
76. You ^f and your ⁿ fathers the ancients.	أَنْتُمْ وَآبَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٦﴾
77. So verily they (are) foe ⁴⁶ for me except the worlds' Lord.	فَإِنَّهُمْ عَدُوٌّ لِيَ إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾
78. Who [He] created me, so [He] divinely-guides [me] ⁴⁷ .	الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾
79. And Who He <i>youtt'emoney (gives me to: ingest/feed) and yasqee'ney</i> ⁴⁸ ([He] avails drink [for me]).	وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾
80. And if I sickened then [He] cures [me] ⁴⁹ .	وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾
81. And Who [He] deadens ⁵⁰ me afterwards [He] quickens [me] ⁵¹ .	وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾
82. And Who [I] covet to forgive [He] for me my offense ^w /inequity ^{w52} the <i>Deen's (Judgment's) Day.</i>	وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾
83. My Lord: let-grant [You ^s] for me a rule and let-conjoin me [You ^s] by the <i>ssa'lebeena (righteous-people).</i>	رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٣﴾
84. And let-make for me [You ^s] a truth-tongue ⁵³ in the lasts.	وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾
85. And let-make me [You ^s] of inheritors (of) the Paradise ^w (of) the <i>naeeme (permanent mental and physical delights in the highest chambers of Paradise).</i>	وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾
86. And let-forgive [You ^s] for my father, verily he [was] of the strayers.	وَاعْفِرْ لَأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾
87. And let-not disgrace me [You ^s] day (to be) resurrected they ^z .	وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾
88. Day benefits neither possession and nor sons.	يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾

⁴⁶ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان.

⁴⁷ See footnote 43 above only here regarding سيهدين.

⁴⁸ Ibid.

⁴⁹ Ibid.

⁵⁰ The word “أمات” in “يُمِيتُنِي” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

⁵¹ The letter “ن” in “يَحْيِين” by Arabic (linguistic) Rule, is called “نون الوقاية أو العمداء، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “يَحْيِين” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*. See إعراب القرآن، لمحمود صافي.

⁵² There is “خطء” and “خطينة” both are “offenses” committed intentionally and therefore are sins. But “خطء” is masculine and singular and “خطينة” is feminine and singular.

⁵³ Truth's tongue = an Arabic tongue expression meaning: lofty/praiseworthy and righteous precedence.

89. Except whom ⁵⁴ <i>ata</i> ([he] came to) Allah by a <i>sa'leemen</i> ⁵⁴ (free of blights and defects/sound) heart.	إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾
90. And (had been) nighed ^w the Paradise ^w for the <i>muttaqeena</i> (they who reverentially guarded against Allah's displeasure in this world).	وَأَزَلَّتْ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾
91. And (had been) prepared ^w /shown ^w the <i>Jabeemo</i> ⁵⁵ (intensely-blazing Fire ^w) for the <i>ghaweena</i> ⁵⁶ (strayers because of fallacious belief).	وَبُرِزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾
92. And (had been) said for them: where (is) what you ^c were worshipping.	وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾
93. Of lesser than/without Allah; do they ^z succor you ^b or they ^z avenge/prevail ⁵⁷ .	مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ﴿٩٣﴾
94. So <i>kubkeybo</i> (they had been abysmally-upside-down flung) in it ^w they and the <i>ghanwoona</i> ⁵⁸ (strayers because of fallacious belief resulting in disappointment).	فَكَبِكَبُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾
95. And Iblees' soldiers wholes.	وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾
96. Said they ^z : while they (are) in it ^w disputing.	قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾
97. <i>Ta-Allabey</i> ⁵⁹ (by Allah) <i>en</i> ⁶⁰ (not) we were surely/-except ⁶¹ in a misguidance manifester.	تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٩٧﴾
98. <i>Edb</i> (when/while) we even/level you ^b by the worlds' Lord.	إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾
99. And not misled us except the criminals.	وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾
100. So not for us of intercessors.	فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾
101. And nor an affectionate friend ⁶² .	وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾
102. Thus had (there been) for us a recurrence ^w then we (shall) be of the believers.	فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾
103. Verily in <i>tha'leka</i> (afar-that-it/) ^x surely (is) an <i>Aya'tan</i> ^w (proof); and [was] not most (of) them believers.	إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾

⁵⁴ That is free from defects and blight, i.e. sound all around in the true belief of Mohammad (SAWS).

⁵⁵ The word "الجحيم" is proper noun, but it means intensely blazing fire. See الراغب.

⁵⁶ The word "الغاوين" strayers because of fallacious belief

⁵⁷ The word "انتصر" could apply in three distinct senses: (1) "انتصر من" which in turn has two distinct meanings, (1a) "انتصر من الظلم أي امتنع و أنف من" = "avenged from his enemy," and (1b) "انتصر من الظلم أي انتقم من عدوه" = "refrained from and disdained the wrong." (2) "انتصر على" = "prevailed over." And (3) "انتصر لـ" = "succored and assisted."

⁵⁸ The word "الغاوون" strayers because of fallacious belief resulting in disappointment for them. See اللسان and الراغب.

⁵⁹ The word "ta-Allabey" is made up of two distinct components: the "ta" = "ت" and "Allabey." The "ta" is "ت القسم" = a "jurative particle," in English it's equivalent to "by" in the sense of: "in the name of;" and "Allabey" is "Allah" grammatically inflected because of the prepositional genitive particle "ta."

⁶⁰ This "إن، المخففة" = "نافية" = not, and the following "إلا" = "ل" = except. See الدر المصون، ل المد الحلبى.

⁶¹ The "ل" in "ل في" means "إلا"، see الدر المصون، ل احمد الحلبى.

⁶² The word "حميم" in Arabic is a paradoxical term, meaning "cold" and "hot" or "very cold" or "very hot." However, in Arabic tongue expression: "الصديق الحميم" = "very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend." I do not like to use: "intimate" as this word is rather suggestive of "sexual" closeness (intimacy), by its own definition. You can tell I am fumbling to describe "الصديق الحميم," as the English language does not seem to lend itself to linguistic precision as compared to the Arabic language. So for "الصديق الحميم," I am settling for: "true, cherisher, compassionate and sympathetic friend, mutually affectionate" and for short: "mutually affectionate friend."

104. And verily, your ^t Lord surely He (<i>is</i>) The Mighty <i>Ar-Rabeemo</i> (<i>The multitudinous mercy Giver</i>).	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾
105. Denied-she ^{y63} Nooben's (Noah's) people the <i>mursaleena</i> ⁶⁴ (<i>sent-messengers</i>).	كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾
106. <i>Edb</i> (<i>when/while</i>) said to them, their brother Noobon (Noah): should not ⁶⁵ <i>tattaqoona</i> (<i>reverentially guard you^z not to displease Allah</i>).	إِذْ قَالَ لَهُمُّ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾
107. Verily I am for you ^b a messenger trustworthy.	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾
108. So <i>ettaqo</i> (<i>let reverentially guard you^z not to displease Allah and let-you^z obey [me]</i> ⁶⁶ .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٠٨﴾
109. And not [I] ask you ^b on it ^x of remuneration <i>en</i> (<i>not</i>) my remuneration except on the worlds' Lord.	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٠٩﴾
110. So <i>ettaqo</i> (<i>let reverentially guard you^z not to displease Allah and let-you^z obey [me]</i> ⁶⁷ .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١١٠﴾
111. Said they ^z :do we believe for you ^g while <i>ettaba'aka</i> (<i>closeby-followed you^g</i>)the <i>arthaloona</i> (<i>lows/despicable ones</i>).	۞ قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَرْذَالُونَ ﴿١١١﴾
112. Said [<i>he</i>]: and what(<i>is</i>)my knowledge by what they ^z were working.	قَالَ وَمَا عَلَّمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾
113. <i>En</i> (<i>not</i>) their account except on my Lord, <i>la'n</i> ⁶⁸ (<i>if/ though</i>) you ^z perceive.	إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ﴿١١٣﴾
114. And not I am surely an ouster (<i>of</i>) the believers.	وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾
115. <i>En</i> (<i>not</i>) I am, except <i>na'theron</i> (<i>iterative warner</i>) manifester.	إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾
116. Said they ^z : <i>la'en</i> (<i>indeed if</i>) not desisted [<i>you^s</i>], O Noobo (Noah) surely assuredly ⁶⁹ you ^g be of the <i>murjoo-meena</i> ⁷⁰ (<i>they that are stoned/cursed</i>).	قَالُوا لَئِنْ لَمْ تَنْتَهِ يَنُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾
117.Said[<i>he</i>]:myLord;verily my people denied[<i>me</i>] ⁷¹ .	قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾
118.So let-open[<i>You^s</i>]betweenmeand[<i>between</i>]them an opening ^{x72} (<i>overwhelming victory</i>);and <i>najjeyne</i> (<i>let-</i>	فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتَحًا وَجَنِي

⁶³ The word “كَذَّبَتْ”= denied-she^y is in reference to the “people,” which is جمع تكسير = broken plural in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كَذَّبَتْ.”

⁶⁴ The word “*mursaleen*” = “sent messengers,” although Noah is the *first* messenger. That is to say whoever unbelieve *one* messenger it is as if he unbelieved *all* messengers. Because *all* Allah’s messengers carry His message. See القرطبي and his *tafseer* of (S24:36). This is a *proof* of such a fact, i.e. whoever unbelieve *one* messenger as if he unbelieved *all* other messengers.

⁶⁵ Clearly this “أَلَا” is the “أَلَا,” for *urging* and *promoting* the action of the following verb, here the *taqwa*.

⁶⁶ The letter “ن” in “أَطِيعُونَ,” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العمداء، حيث لا يستغنى عنها” which precedes the speaker’s pronoun “ي.” The speaker’s pronoun “ي” in “أَطِيعُونَ” is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat’s* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي.

⁶⁷ Ibid.

⁶⁸ The particle “لَوْ” since it is a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a “لَوْ” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

⁶⁹ The “ل” in “لَتَكُونَنَّ” is a *juratory* “ل”= “القسم” amounting to= “التأكيد,” i.e. *affirmation*, expressed by “assuredly”.

⁷⁰ The word “*murjoomeen*,” is a *masculine, objective, plural noun*, there is *no* exact English equivalent.

⁷¹ The letter “ن” in “كَذَّبُونِ,” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العمداء، حيث لا يستغنى عنها” which precedes the speaker’s pronoun “ي.” The speaker’s pronoun “ي” in “كَذَّبُونِ” is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat’s* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي.

iteratively deliver me[You ^s]) and whomever (are) with me of the believers.	وَمَنْ مَّعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾
119. So We delivered him and whomever (were) with him in the folke ^x (ship) ^x the mash'boo'ne ⁷³ (fully loaded).	فَأَنْجَيْنَاهُ وَمَنْ مَّعَهُ فِي الْفُلِّ الْمَشْحُونِ ﴿١١٩﴾
120. Afterwards We drowned after the remainders.	ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ﴿١٢٠﴾
121. Verily in tha'leka (afar-that-it/) ^x surely (is) an Aya'tan ^w (miracle/ sign/ proof) and not [was] most (of) them believers.	إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٢١﴾
122. And verily, your ^t Lord surely He (is) The Mighty Ar-Rabeemo (The multitudinous mercy Giver).	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾
123. Denied-she ^{y74} Aad on the mursaleena (sent-messengers).	كَذَبَتْ عَادَ الْمُرْسَلِينَ ﴿١٢٣﴾
124. Edb (when/ since) said for them their brother Hoodon (Heber) should not ⁷⁵ tattaqoona (you ^z reverentially guard not to displease Allah).	إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾
125. Verily I am for you ^b a messenger trustworthy.	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾
126. So ettaqo (let reverentially guard you ^z not to displease) Allah and let-you ^z obey [me] ⁷⁶ .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٢٦﴾
127. And not [I] ask you ^b on it ^x of remuneration, en (not) my remuneration except on the worlds' Lord.	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٢٧﴾
128. Do you ^z build in every rey'ean (acme/ summit) an Aya'tan ^w (signpost/ monument) ^w ta'abathoona (you ^z trifle/ disfigure that which is otherwise good product/ deed).	أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾
129. And tattakhethona ⁷⁷ (you ^z take and make) castles ⁷⁸ for you ^b la'allā (craving currently unavailable deed that/ perhaps) you ^b immortalize.	وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾
130. And if/when you ^c seized you ^c seized jabbareena ⁷⁹ (vigorous compeller/ ever contumacious stubborn).	وَإِذَا بَطِشْتُمْ بَطِشْتُمْ جَبَّارِينَ ﴿١٣٠﴾
131. So ettaqo (let-reverentially guard you ^z not to displease) Allah and let-you ^z obey [me] ⁸⁰ .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٣١﴾
132. And ettaqo (let reverentially guard you ^z not to displease) Who [He] supplied you ^b by what you ^z know.	وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾
133. [He] supplied you ^b by anaa'men ^w (camels/ cows/ goats and sheep) ^w and sons.	أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾
134. And gardens ^w and wells ^w .	وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾
135. Verily I fear/know ⁸¹ on you ^b a torment (of) a great day.	إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾

⁷² The words “افتح” and “فتحا” here means “rule” and “ruling” respectively. That is a “ruling” through an overwhelming victory for me.

⁷³ The word “mash'boon” is an objective, masculine, singular noun for which there is no English equivalent per se.

⁷⁴ The word “كَذَبَتْ” = denied-she^y is in reference to the “Aad,” which is a feminine gender; so its reference must be feminized, as indicated by the “ت” in “كَذَبَتْ.”

⁷⁵ See footnote 65 above regarding “ألا.”

⁷⁶ See footnote 66 above, with respect to “أطيعون.”

⁷⁷ The word “تَتَّخِذُ” from “الِاتِّخَاذُ” which is “إِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “تَتَّخِذُ” is always taking and making some-thing of what was taken. Thus, it is not just the mere taking.

⁷⁸ The word “مَصَانِعُ” = “الْقصور” meaning castles. See لسان.

⁷⁹ The word “jabbareen” is a subjective, masculine, plural noun for which there is no English equivalent for it.

⁸⁰ See footnote 3966 above, only here with respect to “أطيعون.”

⁸¹ Linguistically the word “خَفْتُ” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

136. Said they ^z : equal on us, you ^h exhorted ⁸² or not be [you ^s] of the exhorters.	قَالُوا سَوَاءٌ عَلَيْنَا أُوْعِظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦﴾
137. <i>En</i> (not) this (is) except the firsts' (ancients') character (customs/fables).	إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾
138. And not we (are) surely <i>mu'a'ththabeen</i> ⁸³ (ones to be tormented).	وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿١٣٨﴾
139. So denied him they ^z ; then We perished them; verily in <i>tha'leka</i> (afar-that-it/) ^x surely (is) an <i>Aya'tan</i> ^w (sign/proof); and not [was] most (of) them believers.	فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾
140. And verily, your ^t Lord surely He (is) The Mighty <i>Ar-Rabeemo</i> (The multitudinous mercy Giver).	وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾
141. Denied-she ^{y84} <i>Thamood</i> the <i>mursaleena</i> (sent-messengers).	كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾
142. <i>Edb</i> (when/since) said for them their brother <i>Ssa'libon</i> : should not ⁸⁵ <i>tattaqoona</i> (you ^z reverentially guard not to displease Allah).	إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾
143. Verily I am for you ^b a messenger trustworthy.	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾
144. So <i>ettaqo</i> (let reverentially guard you ^z not to displease) Allah and let-you ^z obey [me] ⁸⁶ .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٤٤﴾
145. And not I ask you ^b on it ^x of remuneration, <i>en</i> (not) my remuneration except on the worlds' Lord.	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٥﴾
146. Are you ^z (to be) left in whatever (is) ha, here <i>aa'meneena</i> (self-safety-securers).	أَتُتْرَكُونَ فِي مَا هُنَاءَ آمِنِينَ ﴿١٤٦﴾
147. In gardens ^w and wells ^w .	فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾
148. And <i>zorooen</i> ⁸⁷ (various crops/sprouts) and palm-trees ^w its ^w sheath a labyrinth.	وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾
149. And you ^z carve of the mountains houses <i>fa'rebeena</i> (profligately/perfectly).	وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ ﴿١٤٩﴾
150. So <i>ettaqo</i> (let reverentially guard you ^z not to displease) Allah and let-you ^z obey [me] ⁸⁸ .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٥٠﴾
151. And let-not obey you ^z the exceeders' command.	وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾
152. Who ^r they ^z corrupt in the Earth ^w and not reform they ^z .	الَّذِينَ يَفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾
153. Said they ^z : verily only you ^s (are) of the <i>musah-bareena</i> ⁸⁹ (they who are iteratively bewitched).	قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾
154. Not you ^s (are) except a human like us; so <i>ee'tey</i> (let-come [you ^s]) by an <i>Aya'ten</i> (miracle/sign/proof), <i>en</i> (if)	مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ

⁸² The word “أُوْعِظْتَ” = “exhorted” or “admonished” as “مَوْعِظَةٌ” could mean: *exhortation* or *admonition*.

⁸³ The word “*muatthabeen*” is an *objective, masculine, plural noun* there is no exact English equivalent for it.

⁸⁴ The word “كَذَّبَتْ” = denied-she^y is in reference to the “*Thamood*,” which is a *feminine gender*; so its reference must be *feminized*, as indicated by the “ت” in “كَذَّبَتْ.”

⁸⁵ See footnote 65 above regarding “أَلَا.”

⁸⁶ See footnote 66 above, only here with respect to “أَطِيعُونَ.”

⁸⁷ The word “*zorooen*” is an *objective, masculine, plural noun* there is no exact English equivalent for it.

⁸⁸ See footnote 66 above, only here with respect to “أَطِيعُونَ.”

⁸⁹ The word “*musahbareen*” is an *objective, masculine, plural noun* there is no exact English equivalent for it.

you ^h were of the <i>ssa'dequeena</i> (always-truth-enforcers).	إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿١٥٥﴾
155. Said [he]: this-she ^y (is) a she-camel for her a drink and for you ^b a drink (each on) a day <i>ma'aloomen</i> (that which is known).	قَالَ هٰذِهِ نَاقَةٌ لِّهَا شَرْبٌ وَلَكُمْ شَرْبٌ يَوْمَ مَعْلُومٍ ﴿١٥٥﴾
156. And let-not touch/betide her you ^z by an ill then (shall) take you ^b a torment (of) a great day.	وَلَا تَمْسُوْهَا بِسُوْءٍ فَيَاْخُذْكُمْ عَذَابٌ يَوْمٍ عَظِيْمٍ ﴿١٥٦﴾
157. Then hamstrung her they ^z ; so they ^z became/(by morning, i.e. after dawn) ⁹⁰ regretters.	فَعَقَرُوْهَا فَاصْبَحُوْا نٰدِيْمِيْنَ ﴿١٥٧﴾
158. So took them the torment; verily in <i>tha'leka</i> (afar-that-it/) ^x (is) surely an <i>Aya'tan</i> ^w (sign/proof); and [was] not most (of) them believers.	فَاْخَذَهُمُ الْعَذَابُ اِنْ فِىْ ذٰلِكَ لَاٰيَةٌ وَمَا كَانْ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿١٥٨﴾
159. And verily, your ^t Lord surely He (is) The Mighty, <i>Ar-Rabeemo</i> (the multitudinous mercy Giver).	وَإِنَّ رَبَّكَ لَهٗوَ الْعَزِيْزُ الرَّحِيْمُ ﴿١٥٩﴾
160. Denied-she ^{y91} Looten's (Lott's) people the <i>mursaleena</i> (sent-messengers).	كَذَبَتْ قَوْمٌ لُّوطَ الْمُرْسَلِيْنَ ﴿١٦٠﴾
161. <i>Edb</i> (when/since) said for them their brother Looton (Lott), should not ⁹² <i>tattaqoona</i> (you ^z reverentially guard not to displease Allah).	اِذْ قَالَ هُمْ اٰخُوهُمْ لُوطُ اَلَا تَتَّقُوْنَ ﴿١٦١﴾
162. Verily I am for you ^b a messenger trustworthy.	اِنِّىْ لَكُمْ رَسُوْلٌ اٰمِيْنٌ ﴿١٦٢﴾
163. So <i>ettaqo</i> (let reverentially guard you ^z not to displease) Allah and let-you ^z obey [me] ⁹³ .	فَاتَّقُوا اللّٰهَ وَاَطِيعُوْنَ ﴿١٦٣﴾
164. And not [I] ask you ^b on it ^x of remuneration <i>en</i> (not) my remuneration except on the worlds' Lord.	وَمَا اَسْأَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِنْ اَجْرِىْ اِلَّا عَلَى رَبِّ الْعٰلَمِيْنَ ﴿١٦٤﴾
165. Do <i>taato</i> (you ^z come, i.e. engage in sexual intercourse with) the <i>dhukrana</i> ⁹⁴ (males-effeminates) ⁹⁵ of the worlds.	اَتَاْتُوْنَ الذُّكْرَانَ مِنَ الْعٰلَمِيْنَ ﴿١٦٥﴾
166. And you ^z leave what created for you ^b your ⁿ Lord of your ⁿ spouses (wives); rather you ^f (are) people aggressors.	وَتَذَرُوْنَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ اَزْوَاجِكُمْ بَلْ اَنْتُمْ قَوْمٌ عٰدُوْنَ ﴿١٦٦﴾
167. Said they ^z : <i>la'en</i> (indeed if) not desisted [you ^s], O, Lootto (Lott), surely [you ^s] assuredly ⁹⁶ be of the <i>mukbra-jeena</i> (expellees).	قَالُوْا لَیْن لَّمْ تَنْتَهِ يَلُوطُ لَتَكُوْنَنَّ مِنَ الْمُخْرَجِيْنَ ﴿١٦٧﴾
168. Said [he]: Verily I am for your ⁿ work (is) of the execrators.	قَالَ اِنِّىْ لِعَمَلِكُمْ مِنَ الْقٰلِيْنَ ﴿١٦٨﴾

⁹⁰ The word "اصبحوا" carries double meanings: (1) they became or (2) by morning, i.e. after dawn.

⁹¹ The word "كَذَبَتْ" = denied-she^y is in reference to the "people," which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the "ت" in "كَذَبَتْ."

⁹² Clearly this "اَلَا" is the "اَلَا" for urging and promoting the action of the following verb, here the *taqwa*.

⁹³ See footnote 66 above, only here with respect to "اَطِيعُوْنَ."

⁹⁴ The words "dhukranan" = "ذُكْرَانَ" (in Arabic, and the Qur'an is firstly Arabic: ("Verily We caused it to descend Arabic Qur'an, perhaps you cerebrated.") is made up of five letters, and "ذُكُور" is made up of four letters. Therefore, "ذُكْرَانَ" has more meaning as its construct has more letters. But from this Ayah above, (S26:165), the word "ذُكْرَانَ" has an additional letter "ن" giving it additional meaning. The additional meaning could be (1) good to neutral, or (2) bad. See footnote 95 next regarding the خنثى = "male-effeminate." If you take this great Ayah (S26:165), "dhukranan" here is bad, as it indicates the males as being "male-effeminates" and are being come unto by another male. But if you take another great Ayah: "Or He pairs them thukranan (males) and females" (S42:50) it is good to neutral, as the "maleness" here is obviously not effeminateness, but normal to neutral.

⁹⁵ The "dhukranan" mentioned in the above great Ayah is obviously the type of "male" which could be "يُوتَى" = "being come unto," as a female, hence such "male" is "male-effeminate" = "خنثى أو مخنث" i.e. womanish.

⁹⁶ The "ل" in "لَتَكُوْنَنَّ" is a juratory "ل" = "القسم" amounting to = "التاكيد" i.e. affirmation, expressed by "assuredly".

169. My Lord: <i>najjeeyney</i> (let-iteratively deliver me [You ^s]) and my family ^w of what they ^z work.	رَبِّ يَجْنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾
170. So <i>najjaynabo</i> (We iteratively delivered him) and his family ^w wholes.	فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾
171. Except an <i>ajoozan</i> (aged-woman) in the <i>gha'bereena</i> (residuum/remnants).	إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧١﴾
172. Afterwards We destroyed the others.	ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٧٢﴾
173. And We ill-rained ⁹⁷ on them a rain; so fouled the <i>munthareena's</i> ⁹⁸ (they the warned-ones) rain.	وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿١٧٣﴾
174. Verily in <i>tha'leka</i> (afar-that-it/) ^x surely (is) an <i>Aya'tan</i> ^w (miracle/sign/proof); and [was] not most (of) them believers.	إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٤﴾
175. And verily, your ^t Lord surely He (is) The Mighty, <i>Ar-Raheemo</i> (The multitudinous mercy Giver).	وَإِنَّ رَبَّكَ لَھُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾
176. Denied the <i>Ayka's</i> (thicket's) companions the <i>mursaleena</i> (sent-messengers).	كَذَّبَ أَصْحَابُ الْكَيْكَةِ الْمُرْسَلِينَ ﴿١٧٦﴾
177. <i>Edb</i> (when/since) said for them <i>Shuaybon</i> : should not ⁹⁹ <i>tattaqoona</i> (you ^z reverentially guard not to displease Allah).	إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾
178. Verily I am for you ^b a messenger trustworthy.	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾
179. So <i>ettaqo</i> (let reverentially guard you ^z not to displease) Allah and let-you ^z obey [me] ¹⁰⁰ .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٧٩﴾
180. And not [I] ask you ^b on it ^x of remuneration <i>en</i> (not) my remuneration except on the worlds' Lord.	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٨٠﴾
181. Let-fulfill ¹⁰¹ you ^z the measure and let-not be you ^z of the <i>mukhsereena</i> (they who are loss-causers).	• أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾
182. And let-weigh you ^z by the scale the straight.	وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٨٢﴾
183. And let-not diminish ¹⁰² you ^z the mankind their things and let-not <i>ta'atho</i> ¹⁰³ (you ^z mischief hardest) in the Earth ^w corruptingly/(as) corruptors.	وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعَثُوا فِي الْأَرْضِ مَفْسِدِينَ ﴿١٨٣﴾
184. And <i>ettaqo</i> (let reverentially guard you ^z not to displease) Who created you ^b and the generation ¹⁰⁴ , the [firsts] (ancients).	وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأُولِينَ ﴿١٨٤﴾
185. Said they ^z : verily only you ^s (are) of the <i>musabhareena</i> ¹⁰⁵ (ones that have been bewitched).	قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾

⁹⁷ In Arabic there is a distinction between “مطر” = rained, and “أمطر”=ill-rained, as “مطر” = في الخير and “أمطر” = في الشر. In this case “أمطر” is used. So for lack of “أمطر” in English, I chose ill-rained.

⁹⁸ The word “munthareen” is an objective, masculine, plural noun there is no exact English equivalent for it.

⁹⁹ Clearly this “ألا” is the “ألا” for urging and promoting the action of the following verb, here for *taqwa*.

¹⁰⁰ See footnote 66 above, only here with respect to “أطيعون.”

¹⁰¹ The word “أوفوا” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole. So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it.

¹⁰² The word “بخس” in “تبخسوا” carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value.

¹⁰³ The word “تعثوا” means to mischief causing hardest corruption. See اللسان.

¹⁰⁴ The word “جيلة” is a singular the plural for it is: “جبلتة” is “جبلات أو جبلات.”

186. And not you ^s (<i>are</i>) except a human, like us; and <i>en</i> (<i>surely</i>) [<i>we</i>] presume you ^s certainly of the liars.	وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٦﴾
187. So let [<i>you</i> ^s] (<i>cause to</i>) fall on us fragments of the sky ^w , <i>en</i> (<i>if</i>) you ^c were of the <i>ssa'dequeena</i> (<i>always-truth-enforcers</i>).	فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾
188. Said [<i>he</i>]: my Lord (<i>is</i>) knowinger by what you ^z work.	قَالَ رَبِّيَ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾
189. So denied him they ^z ; then took them the Overshadow-Day's torment; verily it ^x [was] a great torment's day.	فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾
190. Verily in <i>tha'leka</i> (<i>afar-that-it</i> /) ^x surely (<i>is</i>) an <i>Aya'tan</i> ^w (<i>sign,proof</i>);and[was]notmost(<i>of</i>)thembelievers.	إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٩٠﴾
191. And verily, your ^t Lord surely He (<i>is</i>) The Mighty, <i>Ar-Rabeemo</i> (<i>The multitudinous mercy Giver</i>).	وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾
192. And verily it ^x (<i>is</i>) surely a descending ¹⁰⁶ (<i>of/caused by</i>) the worlds' Lord.	وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾
193. Descended by it ^x <i>The Rooho</i> (<i>Arch Angel/Gabriel</i>) the trustworthy.	تَزَلَّ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾
194. On your ^t heart to be [<i>you</i> ^s] of the warners.	عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾
195. By an Arabic tongue ^x manifester ^x .	بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾
196. And verily it ^x (<i>is</i>) surely in writs (<i>of</i>) the [firsts'] (<i>ancients</i>).	وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾
197. Has [and] not been for them an <i>Aya'tan</i> ^w (<i>sign/proof</i>); to know it ^x Israel's sons-scholars.	أَوَلَمْ يَكُنْ لَهُمْ ءَايَةٌ أَنْ يَعْلَمَهُ عُلَمَاؤُا بَنِي إِسْرَءِيلَ ﴿١٩٧﴾
198. And had We <i>naẓẓala</i> (<i>iteratively descended</i>) it ^x on some <i>Ajameena</i> (<i>non-Arabs</i>).	وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾
199. Then [<i>he</i>] read it ^x on them, they ^z were not by it ^x believers.	فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٩﴾
200. Like <i>tha'leka</i> (<i>afar-that-it</i> /) ^x We threaded it ^x in the criminals' heart.	كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾
201. Not they ^z believe by it ^x until they ^z see the torment the painful.	لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾
202. Then it ^x <i>yaátey</i> (<i>comes to</i>) them suddenly ^w while they not perceive they ^z .	فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾
203. Then they ^z say: are we <i>mundbaroona</i> ¹⁰⁷ (<i>they that are given a reprieve</i>).	فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٣﴾
204. Do then by Our torment <i>yasta'ajelona</i> (<i>they^z seek-hastening</i>).	أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾
205. Do then see you ^h <i>en</i> (<i>if</i>) <i>matta'na</i> (<i>We let relish the transitory worldly delight</i>) them years ^w .	أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾

¹⁰⁵ The word “*musabhareen*” is an *objective, masculine, plural noun* there is no exact English equivalent for it.

¹⁰⁶ The word “*تنزيل*” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

¹⁰⁷ The word “*mundbaroon*” is an *objective, masculine, plural noun* there is no exact English equivalent for it.

206. Afterwards came (to) them what they ^z were (being) promised.	ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾
207. Not enriched ¹⁰⁸ a'n (off) them what they ^z were <i>youtatta'oona</i> (relishing the transitory worldly delights they ^z).	مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْتَنِعُونَ ﴿٢٠٧﴾
208. And not perished We of a village ^w except for it ^w warners.	وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا هَا مُنْذِرُونَ ﴿٢٠٨﴾
209. Reminiscence ^w /remembrance ^{w109} , and We were not <i>dha'lemeena</i> (injustice-doers).	ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٩﴾
210. And not <i>tana'zzalet</i> (iteratively descended) ^w by it ^x the Satans.	وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ ﴿٢١٠﴾
211. And (it's) not befitting/facile for them and cannot they ^z .	وَمَا يُلْبِغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾
212. Verily they (are) a'n (regarding) the hearing surely (are) <i>ma'azoloona</i> ¹¹⁰ (they that are being isolated).	إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾
213. So let-not invoke [you ^s] with Allah another <i>elahan</i> (a deity), then (shall) be [you ^s] of the <i>mua'thatba'beena</i> ¹¹¹ (they that are being tormented).	فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذِّبِينَ ﴿٢١٣﴾
214. And let-warn [you ^s] your ^t nearest clan ^w .	وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾
215. And let-lower [you ^s] your ^t wing ¹¹² for whomever <i>etta'ba'a</i> ([he] closely-followed) you ^g of the believers.	وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾
216. Then <i>en(if)</i> they ^z disobeyed you ^g then let-say [you ^s]: verily I (am) disclaimant/absolver ¹¹³ (of myself) of what you ^z work.	فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾
217. And let-trust [you ^s] on the Mighty, <i>Ar-Raheeme</i> (The multitudinous mercy Giver).	وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾
218. Who [He] sees you ^g when [you ^s] up ¹¹⁴ .	الَّذِي يَرَبُّكَ حِينَ تَقُومُ ﴿٢١٨﴾
219. And your ^t transpose ¹¹⁵ in the <i>sa'jedeena</i> (they who <i>kownton</i>).	وَتَقْلُبُكَ فِي السَّجْدِينَ ﴿٢١٩﴾
220. Verily He, He (is) The <i>Sameeo</i> ¹¹⁶ (The Acute-Hearer-/The Enabler of others to hear/favorable Answerer to prayer), The Omniscient.	إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾
221. Do <i>ona'bbe'okum</i> ([I] inform you ^z by piece-of-significant-and-availing-news) on whom ^a <i>tata'nazzel</i> (iteratively descend) the Satans.	هَلْ أَتَيْنَكُمْ عَلَىٰ مَنْ تَنْزَلُ الشَّيَاطِينُ ﴿٢٢١﴾

¹⁰⁸ The word “أَغْنَى” has double meanings: (1) *enriched*, (2) *sufficed*. But “enriched” includes *sufficed* and *not vice versa*. As “enriched” *made rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” *met the present needs of a specific task*. Hence “enriched” is *superior*.

¹⁰⁹ The word “ذِكْرَى” is “*reminiscence/remembrance*” based on this great *Ayah*, “And if the Satan (*causes*) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance” (S 6: 68).

¹¹⁰ The word “*ma'azoloona*” is an *objective, masculine, plural noun* there is *no exact English equivalent* for it.

¹¹¹ The word “*mu'athabeen*” is an *objective, masculine, plural noun* there is *no exact English equivalent* for it.

¹¹² The expression “[you^s] lower your wing” is lofty Arabic *tongue* expression meaning *show “softness,” kindness, or be “courteous towards”* all are as *figurative* expressions, as the “wings” are the *arms, symbols of strength*. So when one “lowers” the *arms* the *person* makes them tucked to his sides indicating *respect or submission*.

¹¹³ The word “*بريء*” “*فَعِيلٌ*” “*على وزن فاعل*”. *بمعنى فاعل*. In this case, “*بمعنى فاعل*” *masculine, singular noun*. So, “*absolver/disclaimant*” in the sense of *he* (the Prophet, SAW) *disclaims* (freed) himself of *what others do and include him as part of them*, as in this case, *where they associate partners with Allah and he refuses to associate with them or with what they claim*. In other words, he *disclaims/absolves himself from such associations*.

¹¹⁴ There is a *distinction* between “*تقوم*” = “*up*” = “*get up or rise*” (in the *intransitive* sense, and “*stands*” = “*تقف*”

¹¹⁵ The word “*تقلبك*” = “*they transpose*,” means your *betook* of your self *among the Sajdeen*.

¹¹⁶ The word “*As-Sameeo*” is one of Allah’s most beautiful *attributive names*.

222. <i>Tatanaẓẓalo</i> (iteratively descend they ^z) on every <i>affakn</i> ^x (slandorous fabricator/ specious concoctor) ^x atheemen (iterative sinner).	تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾
223. They ^z cast the hearing and most (of) them (are) liars.	يُلْقُونَ السَّمْعَ وَأَكْثُهُمْ كَذِبُونَ ﴿٢٢٣﴾
224. And the poets <i>yattabe'ohum</i> (closely follow them) the <i>gha'woona</i> ¹¹⁷ (strayers because of fallacious belief resulting in disappointment).	وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾
225. Have not seen [you ^s]: that they (are) in every valley they ^z ramble.	أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾
226. And that they say what not they ^z do.	وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾
227. Except whom ^r believed they ^z and worked the righteous-works ^w they ^z and they ^z remembered Allah multitudinously and avenged ¹¹⁸ they ^z from after what <i>dholemo</i> (they ^z had been wronged); and will know who ^r <i>dhalamo</i> (they ^z wronged) which ^x a transpose ¹¹⁹ they ^z transpose.	إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

¹¹⁷ The word “الغاون” strayers because of fallacious belief resulting in disappointment for them. See اللسان والراغب.

¹¹⁸ The word “انتصر” could apply in three distinct senses: (1) “انتصر من,” which in turn has two distinct meanings, (1a) “انتصر من الظلم أي إمتنع و أنف من” = “avenged from his enemy,” and (1b) “انتصر من عدوه أي إنتقم من عدوه” = “refrained from and disdained the wrong.” (2) “انتصر على” = “prevailed over.” And (3) “انتصر لـ” = “succored and assisted for.”

¹¹⁹ The word “ينقلبون” = “they^z repair,” means they betake themselves returning. +